Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

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RELIGIOUS MISCELLANY.

"CONVERSATIONS ON RELIGION WITH LORD BYRON, *held in Cephalonia a short time previous to his death, by* JAMES KENNEDY, M. D. London: 1830."

This volume, which has already attracted considerable notice, both of praise and censure, is altogether of a very peculiar character. The religious conversations it details, were sought and chiefly conducted by a Scotch Physician, lately deceased, who being stationed near the residence of Lord Byron in Greece, was earnestly desirous of converting him to the Christian faith. It will be readily seen, even from the most cursory glance at the volume, that the sincerity and benevolence of the intention were not sustained by equal judgment or good sense in the prosecution of it. In some of the recent English periodicals Dr. Kennedy has indeed been sharply ridiculed, as an enthusiast, who foolishly and blindly undertook a task, for which neither his wits nor his wisdom had fitted him. He has been represented, moreover, as a dupe of Lord Byron's shrewdness, who was willing to amuse himself with the talk of a zealous religionist. We think this is doing injustice to both parties. Dr. Kennedy was well informed on many of the topics, on which he conversed; and there appears to be no reason to doubt, that Lord Byron, though sometimes sportive and sarcastic in his replies, was sincere in his wishes to see him; and in general, he seems to have treated him with affection and respect.

We extract from this volume the following passages, chiefly as they touch upon important subjects, and exhibit, as we think our readers will agree with us, both the teacher and his pupil in a favorable light.

The conversation turned on the many learned and fine writers who rejected Christianity, as a proof, that men of the first capacities and endowments, and well qualified to judge, had found the evidence for it unsatisfactory. I said, 'that this was a common objection, and to a superficial observer appeared a very strong one, but that it would vanish on a close examination. No man can be eminent in all things, and equally acquainted with all things, nor can he bestow the same attention on all subjects. The astronomer, poet, historian, or man of science, can become distinguished only in proportion to the exclusive attention which has been bestowed on the respective objects of his study and research; nor can any genius, however exalted, supersede by intuition the long and continued application, which is necessary before any one can arrive at eminence in the arts and sciences. For my part, I concluded that, in proportion as a man was eminently master of one science, he was the less acquainted with others: though our prejudices led us to infer, that the same genius and sagacity, which enabled him to rise to eminence in one branch of knowledge, entitled him to be deemed an authority in others; a conclusion which, it is obvious, would be true, only if these qualities had been as long exercised on all subjects as on that which had raised its possessor to distinction. We find that the writers of the highest talents who have rejected Christianity, as is apparent from their works, were deficient on many points, either of knowledge or judgment, connected with their favorite subjects; and from the nature of their objections against the Scriptures, we can discern that they were not intimately acquainted with the truths contained in them; and hence we conclude that these had never been, with them, the subject of much study or meditation. I should like much,' I said, 'to know, for instance, how many years Hume or Voltaire devoted to the study of the Bible; how many books connected with the subject of it they read; how many hours of meditation and reflection were spent by them; and how many anxious prayers they addressed to the Creator of all, to direct their judgment, and enable them to find out the truth. Till we ascertain these facts, no one is entitled to say, how far these men were qualified to judge with regard to the Scriptures, or to hold up their opinions as of any weight or authority.' * * *

He said one of the greatest difficulties which he had met with, and which he could not overcome, was the existence of so much pure and unmixed evil in the world, as he had witnessed; and which he could not reconcile to the idea of a benevolent Creator. He added, that wherever he had been, he had found vice and misery predominant, and that real happiness and virtue were rarely, if ever, to be seen. He had made it, he said, his business to converse with, and inquire into, the history of many wretched and deformed creatures with whom he had met, and he generally found their history a record of unvarying misery from their very birth. 'How had these offended their Creator, to be thus subjected to misery? and why do they live and die in this wretched state, most of them without the Gospel being preached to them, and apart from the happiness which it is said to produce? And of what use are they in this world? Many are constantly suffering under bodily evils and pains; many are suffering from the constant pressure of poverty; many are doomed to incessant toil and labor, immersed in ignorance and superstition, and neither having time nor capacity to read the Bible, even if it were presented to them.'

I said, 'that the origin of evil would lead us into too wide a field for the present. I granted the extensive existence of evil in the universe, to remedy which the Gospel was proclaimed. I did not believe, however, that the marks of the benevolence of the Deity were so scantily dispensed, either in the moral or physical world, as his lordship seemed to imagine; on the contrary, that they were conspicuous and innumerable, though mankind blindly shut their eyes to the perception of them. Moral evil was precisely in proportion to the vice and error which prevailed, and to the want of virtue and piety. I doubted if those miserable creatures, whom his lordship had met with, were so exclusively wretched as they represented themselves. They would naturally magnify their evil state, in order to obtain his lordship's sympathy or assistance; and did we see (without being ourselves observed) the whole course of their lives, we should find as much contentment and comfort, perhaps, as among those whose condition appeared to stand in no need of our sympathy. Physical evils are far inferior to those which affect the mind.—Privations that are hopeless of remedy are invariably submitted to with patience, and are often neither felt nor considered evils at all; and this is true, whether we refer to deformity, helplessness, or extreme poverty. But whatever may be the extent of these evils, it is doubtful whether they are not surpassed by the pangs of disappointed ambition, the stings of conscience, the bitings of envy, the failure of long-cherished hopes and schemes, the anxiety and care which attend the pursuit of wealth and distinction, and the effects of luxury and idleness, with their resulting vices, which may be witnessed among the higher classes of society. The end of living, or the preparation for eternal happiness, is as well accomplished among the miserable and poor, as among the rich; and, if we believe the Scriptures, with much more facility. We may suppose that the noblest virtues are cultivated in adversity and want; and the most exquisite sources of happiness arise from the exercise of sympathy and benevolence. Each class in life has its peculiar virtues to exemplify.—Physical evil is neither so abundant, nor so severe, and intolerable, as moral; and, for the latter, the Gospel holds out a remedy.—Wherever there is a defect of happiness,—at least of such happiness as this state of things is intended to convey,—there is a defect of duty and benevolence, not on the part of the Creator, but on that of man.'

REV. MR. WARE'S *Introductory Address to the Members of the Theological School at Cambridge.*

We took a brief notice of this address in our last paper; and it would be easy to select from it many passages, worthy the attention of our readers. The subject, it will be remembered, is "the connexion between the duties of the pulpit and the pastoral office." In considering the support, which the pastoral care furnishes to the pulpit, the Professor having remarked on the *spirit*, which it imparts to the preacher in the preparation of his discourses, thus speaks of its benefit in directing him to the *profitable choice of subjects, and the mode of illustrating them.*

The pastoral relation aids the preacher's preparation by directing him in *the profitable choice of subjects.* It is quite obvious, that in the vast fields of theological and moral truth, there is room for infinite variety of choice. The only just rule, by which to decide among the ten thousand subjects and texts which may suggest themselves, is, their fitness to do good to the particular class of persons addressed. And what will enable one to determine this point so correctly and judiciously, as the intercourse of the pastoral relation? He, who holds that relation, knows what instruction is needed by them and useful to them. He is at no loss to decide what classes of topics he should treat. They are pointed out to him in his daily walks, and in the character and condition of all around him. When he sits down to the labor of composition, he finds them springing up in his mind, suggested by some interesting event which has occurred, by some question he has been asked, by some conversation he has held, by some character he has observed; and in treating them he *knows and sees* the very individuals who will drink in his words like thirsty men, and rejoice in the refreshment and strength he imparts. What a prodigious help has he here! No languor and vacuity of mind to be roused and inspired, no unwilling drudgery, no heartless task-work; but warm, stirring, interesting occupation,—such as he only knows, who can unite the delightful glow which attends a successful intellectual exercise, with the affectionate serenity that waits on him, who is engaged in the moral improvement of others.

The same remark holds good in respect to *the mode of treating and illustrating his subjects.* His pastoral relation will help to give an air of reality and suitableness to the whole method of discussion, and to the topics of argument and elucidation. Instead of being compelled painfully to seek them, and bring them by effort from afar, he will find them ready at hand, springing up all around him. He will not reject them because they are familiar. He will not be fastidious about their grace and beauty. He will speak to his people freely, as he would to one who should privately ask advice in his study,—anxious neither for profoundness of views nor elegance of diction, but only to make himself understood and felt. He will thus be led, I might almost say, instinctively, to the most efficient and persuasive course; while another, studying out the same subject without the same application to real life, and with no guide but his scholastic rules of composition and the formal dicta of logicians and rhetoricians, would go astray into useless subtleties and artificial declamation.

This is especially true in regard to that class of topics, which concerns the action of Christian truth on the mind and heart, and the exercises of the soul in its religious course. He, that would preach profitably, must exhibit these faithfully and truly. He must treat of the emotions and conflicts that are going on within, and the strong trials and glorious aspirations of our spiritual nature, as things of fact and experience; an experience, which in its full extent, embraces every subject of thought and duty, affection and devotion, hope, fear, faith, and action, which can interest a pious mind, and make up the history of a responsible being. And this he must do in such manner, as shall come home to the business and bosoms of those who hear, shall awaken a response in their hearts, shall reflect their image to themselves, and minister to them the needful guidance, admonition, consolation, and peace. For such a work, how valuable the preparation of the pastoral walk! It sends him back to his study fresh and glowing from intercourse with minds, into whose recesses he has been admitted, inquisitive for truth, anxious for heaven, disturbed with doubt, shaken with remorse, trembling with despondency, overwhelmed by affliction, depressed by misfortune, struggling with temptation, or rejoicing in faith and hope; and he is prepared to treat the topics I have mentioned, with a feeling and reality which study never could have imparted, with a clearness and force which meditation and books never could have supplied.

I know no cure for false rhetoric like this. And whenever I witness the grandiloquence of the sophomore in the pulpit,—when I hear there the flashy common-places of flowers, and rivers, and clouds, and rainbows, and dews, when I listen to the empty music of periods, which are rounded only to be harmonious, and the tricks of speech which perform no office for the sense; then I say that all this miserable foppery—as false to good taste, as it is to the souls of men and the truth of God—could never have been committed by a man who walked faithfully among his people, caring for their actual wants, and anxious to feed them with knowledge and understanding. What lawyer, I ask, who makes his client's cause his own, would dare to put it in jeopardy by such idle flourishes at the bar? And therefore, beyond all instruction from books or masters in the truest eloquence,—that is, the eloquence which reaches men's souls, and, being adapted to their state, moves and changes them,—I would send a young man into the experience of actual life. I would say to him—'Interest yourself in these people; be governed by the supreme desire to bring them to God, in the love and acknowledgment of his truth; and though you may not hear yourself extolled for beautiful figures and accomplished address, you will have the satisfaction of subduing many hearts to thoughtfulness and peace, who shall reward you with their gratitude at the resurrection of the just.'

We copy one other short passage from this address, respecting "the relation which the pastor sustains towards the *young* of his flock."

These have been styled 'the hope of the ministry'; and toward them his most devoted and shepherd-like interest must always be awake. Over their early impressions and growing characters he is to watch. Their parents he is to aid and prompt, in the arduous task of training them to purity, faith, and the love of God In his parochial rounds, they are to be peculiar objects of his inquiry and attention. In the common schools, in the Sunday schools, and by his own personal instructions, he will labor for their knowledge and piety. And as he has been solicitous that they should receive at first the baptismal sign, he will be anxious to guide them onward to a suitable preparation for the other Christian ordinance, and introduce them to a worthy commemoration of their Lord.—In all this charge of their religious progress, how much does he gain by being the teacher in God's house! How favorable is this circumstance to the success of his efforts!—Who may find an easy way into their young hearts like him, whose image is interwoven in their thoughts with all that is reverend and affecting in the worship of God, the history of Jesus, and the proclamation of things eternal? Who else may so guide, influence, mould them, as he who descends from the most sacred of places and of duties, mingling the affectionateness of an elder friend with the authority of venerable office?

MR. DEANE'S *Dedication Sermon at Scituate.*

The predecessors of Mr. Deane, as ministers of the Second Parish in Scituate, were Witherell, Mighill, Lawson, Eells, Dorby, and Barnes. This Parish is one of the oldest in the State, some of the Pilgrims who arrived in the first ship at Plymouth having been among its founders.

The history of this religious society, all at least that pertains to our present purpose, may be briefly told. A church has existed here for the term of one hundred and eighty-six years, and during that whole course of time has enjoyed an exemplary union and peace. It is the seventh pastor, who now ministers holy things. Some of the most distinguished of the seven have been Witherell, who was more liberal than his brethren in general, and to whom many from the neighboring towns came for the benefit of the ordinances, while a rigid discipline excluded them at home. Eells, the venerable and discreet, who resisted, and successfully resisted, the incursions of fanaticism amongst his flock, while the false fire of Whitfield was consuming the peace of the neighboring churches. And the beloved Dr. Barnes, who gradually brought his own principles, and moulded the minds of his people, to that true medium of liberality, short of which if we stop, or beyond which if we go, we might be in danger of error. It is the fifth house for public worship, which this ancient Society has consecrated to God this day.

The First Church in Scituate was planted some years earlier than the one of which Mr. Deane is pastor. Its ministers have been Lathrop, President Chauncy, President Dunster, Baker, Cushing, Pitcher, Bourne, Grosvenor, Dawes and Thomas. Our readers will be gratified to find to what a degree liberal sentiments in religion have prevailed in that town. It is truly as Mr. Deane says:—"Some who call most loudly upon the present generation to maintain the principles of the forefathers, know not what they do."

The first church established in this ancient town in 1634, under the pastoral care of Mr. John Lathrop, was a Puritan church of the moderate principles of that day. It is well known to you, that there was the rigid party, which went all lengths in separation from the church of England, and advocated the utmost rigor of close communion; and the moderate party, which proposed a reform, but not an exclusion of the members of that church from communion. Lathrop had cultivated this moderation of sentiments, by a free intercourse with Robinson, the venerable pastor of the first Puritan church, which fled to Holland from the persecution of England. Robinson was of the liberal party—not at first—but he was won to liberal sentiments, by conversing with the celebrated Dr. Ames. When a portion of Robinson's church at Leyden took leave of their friends, and launched forth upon the ocean in search of a resting-place in this wilderness, (it was that little band of pilgrims that landed at Plymouth in 1620,) their pastor delivered a remarkable farewell address. Liberal Christians of the present day are sometimes reproached for quoting it so often, but it is a reproach which ought to be deemed an honor, for it is worthy to be repeated, and repeated to every generation of Christians to the end of time. He exhorted them not to entertain the presumption, that they had arrived at all truth and perfect accuracy of faith, and, with the unction of a prophet, forewarned them that 'more light should yet break forth from God's word.' He deemed it a reproach to rely on the opinions of others, without weighing them well, and holding the mind in readiness to adopt such further improvements as might be discovered. 'The Calvinists (says he) stick just where Calvin left them.' It is a bitter sarcasm truly; but no man or class of men need be offended at it, in whom the love of truth prevails over the love of party.

The church, which landed at Plymouth, was of this liberal school; somewhat different from the Puritans who afterward peopled the colony of Massachusetts.—*They* had remained longer in England; they had become somewhat exasperated by lengthened persecutions; they, too, perhaps, had become excited to a relish for power, by the success which the opposition to the church of England seemed on the point of achieving. Brewster, the teacher of the Pilgrim church at Plymouth, was of Robinson's stamp.—Lathrop and 'the men of Kent' who settled Scituate, were of the same school. In short, they are to be ranked amongst the leaders of liberal opinions for all Christendom, and amongst the founders of all true Christian moderation of the present day. They would not countenance the hierarchy of England, yet they would admit the members of that church to their communion: they were no bigots for forms—no advocates for close communion—they were ashamed to shut up posterity to their opinions, and foreclose themselves or others from improvements. They aimed at no ecclesiastical power—they wished for no alliance of church and state—they held that ordination by the elders of churches was apostolic—that churches were independent of each other, and councils had no higher power than that of giving advice. It is most certain that those venerable teachers, Robinson, and Lathrop and Brewster, with their churches, were liberal-minded men, the advocates of true toleration, demanding it for themselves and exercising it toward others. Some who call most loudly upon the present generation to maintain the principles of the forefathers, know not what they do; for they maintained opinions which are the very substance of liberal Christianity at the present day—open communion—free toleration; it is all we ask—it is all that is worth contending for in the controversies of the times; in short it is a conjecture too probable for us to doubt, that had those venerable men alluded to, lived at this day, they would have found the liberal class of Christians most congenial to their minds.

It is true that about the year 1640, there came into this town, with President Chauncy, more rigid and severe opinions and practices, which led to a division, and to the establishment of the second church, under the charge of Mr. Witherell, of the liberal party. There was no communion between the two churches for more than twenty years; not, however, through the principles of this church, for it was a place of refuge for men of liberal minds; even from Massachusetts, some who fled from their severe discipline, which would tolerate no dissent of opinion, came hither for an asylum. The two churches in this town were at length reconciled, and Chauncy grew milder in his old age.

What I wish you to remark is, that the grand principles of the Protestant Reformation have always been maintained by the Congregationalists in this town; and long may they be maintained. I see here, amongst the present generation, some in whose veins the blood of Robinson flows; I see in this assembly some, who are the lineal descendants of Lathrop and of Brewster; I see in this assembly many descendants of those, who came out of Massachusetts to enjoy a milder form of Puritanism here. What then may we not reasonably expect in time to come?

THANKSGIVING.

We intended to have said something on the annual festival of New England; our eye has fallen on an article, in which our own sentiments are so well expressed, that we adopt it in place of what we might have written. We find it in a Keene, N. H. paper, credited to the Connecticut Courant.

No other festival the year brings round is greeted, in New England, with so much emotion—and yet, of all festivals it is the most quiet and unobtrusive. The roar of cannon never announces its approach, and no banners are unfurled to hail its opening dawn; but there is a deep solemnity in the silent, voluntary homage of a *People*, coming, with one accord, into the house of God, to raise their voices in gratitude to Him, who hath made their cup of blessing to overflow.

With what various views and feelings do different persons greet this interesting anniversary!—Then, the weary schoolboy's vacation comes, and the willing respite of the master; then, too, the student unbends the brow of careful ambition, and yields up his heart to thoughts of home and distant friends. Then, the absent remember their household gods, and are remembered there; and the present look forward with double pain to threatening separation. Then, the thoughts wander back through the waste of the past, or are sent forward to the regions of the future, and return to the bosom laden with mingled reflections of joy and sorrow. It is at this season that each one, pausing from the hurry, and bustle, and turmoil of life, turns inward his contemplation, to estimate his own prosperity, or scan the depth of his adversity; and what thoughts, and feelings, known only to his own breast, are stirred up in the review!

But it is in the domestic circle, that the deepest emotions are excited by the occurence of this joyful, yet melancholy season.—Around the family altar, he who is then absent, and he who has but just returned, are remembered with redoubled fervor. The father's eye passes joyously over his dear flock; and what thankful emotions swell his breast, if each, in his turn, is present to reciprocate the look of affection. Happy father! Happy, happy family! where no seat is vacant at the festal board.

But thanksgiving has its sorrows—its painful, agitating sorrows. The recollections this festival awakens, are often moistened with the bitterest tears. The vacant seat in the social circle speaks of separation, absence, and death! The eye cannot pass it by—it wanders about the accustomed station of some departed parent, brother, sister, child or wife; the look, the voice, the familiar air of the loved one come back to the imagination, and the blessing of present friends, the bounties of the social board, and all the abounding goodness of Providence are drowned in the recollection. It is in such moments we feel that a day of Thanksgiving is not a day of merriment, but of religious devotion; we would go to God with our joys; we would also lay at His feet the burthen of all our sorrow.

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. XIII.

"None of us liveth to himself, and no man dieth to himself."

This may be affirmed of every Christian; for most certainly every man is bound to live or die to the Lord; in all the vicissitudes of health and infirmity, joy and grief, to promote the great designs for which he was created. It is one of the first principles of reason and feeling, that every one has a right to the fruits of his own labor. On this principle God is the great Proprietor of earth and heaven. Our bodies and our spirits are more emphatically his than any thing on earth can be said to be ours. From him we derive every power. On him our being must forever depend. To him we are in debted for unnumbered Joys; and from our experience we are warranted

in believing, that the principles of his government require nothing of us, which would not be conducive at once to our temporal and eternal happiness. How reasonable, then, that we should glorify him in our bodies and our spirits! in all that we have, and all that we are! that we should make it our business and pleasure to co-operate with him in effecting the purposes of unerring wisdom and unmingled benevolence! that we should preserve the life, and cherish all the powers he has given us, so long as he is pleased to continue us here, and, when duty calls, be ready to expose ourselves to any danger.

To God we are infinitely more indebted, than we are, or can be to any other being in the universe. Compared with the obligations, by which we are bound to the duties of piety, all other obligations sink into insignificance. Still there are principles of duty, distinct from those of devout love and fear. Mankind are entitled to our consideration, not only as objects of the divine regard, but as our associates in the duties and enjoyments of life; the immediate supports of our being, and the subordinate authors of our happiness. We hear much of independence; but few words are more perverted or misunderstood. In a strict sense, there is, perhaps, no such thing as independence. There may be those, within the circle of our acquaintance, with whom we have no apparent connexion, and to whom we are under no definite obligations; but we are taught in the word of unerring wisdom to regard human society, as bearing a strong resemblance to an animal body, in which innumerable members, greater or smaller, are united by vital bonds, and all partake in the general health or infirmity of the system. All the various professions and occupations of life derive their advantage in a great measure one from another. The mechanic is nothing without employers, nor the merchant without customers, nor the teacher without pupils, nor the king without subjects. It is true the exchange of exercises or commodities may be a mutual benefit, and on this account it may seem to impose no obligations. The man, who is born to a rich inheritance may be supposed to pay an equivalent in money for all he receives from others; and therefore to be independent of every human being, free from all the bonds of social duty. From a little consideration, however, it will appear that his obligations to mankind are many and great. If his parents, who acquired and transmitted to him so rich an inheritance were persons of any worth, they were actuated not by the desire of contributing to his selfish indulgence, but of rendering him more useful, as well as more happy; and he is bound to employ his property according to their benevolent wishes. Besides, the man, who seems most independent, is indebted to thousands and millions, whom perhaps he never saw, for the safety of his possessions and the security of his person. It is the moral influence of society in general, which restrains the hands of ten thousand ruffians from those outrages, which might reduce him at once to penury if they spared even his life; those moral influences, without which all his distinctions would be sources of danger. These are obligations, which can never be cancelled by money; which, as they regard society and individuals, can be satisfied with nothing short of the most strenuous exertions on his part to promote the general diffusion of virtuous sentiment and feeling.

Constituted as we are, a happy or even a comfortable condition involves a multitude of things, which are not bought and sold, and which no ordinary fortune can command. It depends on an improved state of the arts; on the diffusion of light, information, and genuine taste; on facilities of travel and social intercourse, and all the influences of public prosperity. It depends essentially on the common courtesies of life; on ten thousand kind actions, and kind words, and kind looks, from our domestics, our friends, and neighbors, and from acquaintances and strangers. These courtesies, which, though individually are of little consideration, compose in the mass a great part of our happiness. Multitudes are ready without solicitation to bestow, and they lay us under sacred obligations to a similar deportment in relation to others.

From these and other reasons, which might be suggested, I think it will appear that, while we live, we are bound to live to society, and when we die, to die to society; or in other words to seek our own happiness in life and in death in promoting the happiness of others.

In conclusion I would observe, that the propositions in our text may be literally affirmed not only of all Christians, but of the whole human race. "None of us liveth to himself, and no man dieth to himself." Whatever our course, however perverse our conduct, we shall not live in vain. Such is the administration of divine Providence, that all things will be made to promote some beneficent purpose. We may destroy our own happiness, we may bring many miseries on others; but in so doing, we shall present to the world impressive examples of the unhappy consequences of vice and folly; and in this way, as there is reason to believe, we shall promote those great moral purposes, on which the happiness of this world, and perhaps many other worlds may depend. MATHETES.

[For the Christian Register.]

MOUNT CALVARY.

MR. EDITOR,—In the first volume of "the Modern Traveller," containing a description of Palestine, a note occurs on page 118 of the American edition, which arrested my attention, and may suggest a new thought to some of your readers. I copy it.

"'On what authority,' asks Mr. Buckingham, 'is Calvary called a *mount*?' Assuredly on no scriptural authority. The Evangelists uniformly speak of it as the place (τοπον) called Calvary. That gentleman *** is right in supposing that the *hill* of Calvary, or a mount of that name, is a mere figment. It would be a curious inquiry, when and how the expression, which has been so implicitly received, originated."

I was led by this note to examine the evangelical narratives; and I found, to my surprise I own, that the word Calvary occurs only once in the English New Testament, in Luke xxiii. 33, where it is said—"when they had come to the *place* which is called Calvary." The original Greek here is κρανιον, a skull, as in John xix. 17, it is said—"he went forth into a place, called, [the place] of a skull." In Matthew and Mark the Hebrew word is used, and explained—"a place called Golgotha, which is being interpreted, the place of a skull." Calvary is a word made from the Latin, designed to have the same signification as the Hebrew 'Golgotha,' and substituted by King James' translators in the only instance in which it occurs in our bibles for the Greek, that would be literally and properly rendered—'the place of a skull.'

From the sacred volume I went to some other authorities to ascertain, if possible, the correctness of the remark 'that the *hill* of Calvary is a mere figment.' Calmet and Wells alone gave me any light. The former says, "Calvary or Golgotha; *a little hill* north of Mount Sion." Yet after the title of "Golgotha" he adds,—"a *mountain* northwest of Jerusalem." Dr. Wells says—"It is a *small eminence* or hill, upon the greater mount of Moriah." In the Geographical Index (5th vol. of Calmet) we read "Calvary Mount, *an elevation* adjacent to the city of Jerusalem."

From these extracts the conclusion must be, that Calvary was a spot somewhat elevated above the surrounding ground on the side of Mount Moriah, or the high land which originally lay without the walls of Jerusalem, but was afterwards partly taken within their circuit, while of later years a still larger portion has been embraced by them. If this be the fact, it may be inquired whether the expression *Mount* Calvary would not be likely to convey to most persons an incorrect idea. I should be glad, if some one better able than myself to decide this question, would examine it. Nothing can be of too little importance to deserve attention, that will illustrate the crucifixion of our Lord. CLERICUS.

[For the Christian Register.]

EXHIBITION OF UNITARIANISM.

MR. EDITOR,—The subject of this communication for your paper is a little work entitled "An exhibition of Unitarianism; in quotations from its standard authors and works. With scriptural extracts." I believe you have already noticed it slightly, though in looking over my back papers, I could not find it. If this more extended notice will answer any good purpose, it is at your service. The copy I have before me, is one which has been lent about by my Orthodox neighbors. I suspect the Orthodox are very active in distributing it.

Yours truly, A——.

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This book purports to be an exhibition of Unitarianism. It is certainly a remarkable exhibition of Orthodox zeal and unfairness. It is obviously intended to operate as a check upon the strong current of the public mind and feeling towards liberal views of religion. Indeed it is admirably calculated to prejudice the minds of the least enlightened portion of the community.

The book is made up of short unconnected extracts from English and American Unitarian writers, classified under different heads. Now this is evidently a very unfair mode of exhibiting the opinions of a sect or an individual, as the compiler himself is constrained to admit in his preface. "The public, however," he says, "may be assured that the quotations are made fairly and truly, and with a design to express the *real sentiment* of the writer." We are not disposed to call in question the sincerity of this profession, but we say that from the nature of the case, it is impossible that it should be any thing like a fair expression of "the real sentiments of the writers." It would be easy to make any writer talk absurdity and nonsense, by taking brief, unconnected extracts from his writings, without the explanations and qualifications by which they are preceded or followed, or the reasonings by which they are supported. We could point out to the compiler many extracts in his book, which, in their present unconnected state, convey to readers in general a very different idea from what the writers intended.

The extracts in each section are accompanied by passages of scripture, which seem in the compiler's view to contradict those extracts. Many of them do not, even according to standard Orthodox commentators, contradict the Unitarian doctrine. To give a single specimen of the application of scriptural quotations;—after the following extract from the Liberal Preacher, "They (children) *never hate God*, although he is sometimes represented to them in a very unfavorable point of view;"—these passages are subjoined. "Haters of God," Rom. i. 30. "They have both seen and hated both me and my Father," John xv. 24. Now the first of these passages refers to the pagan world; and the second regards those and those only, to whom our Saviour had preached the gospel. Of course, neither of them can have any application to the above passage in the Liberal Preacher. Similar instances are to be found on almost every page, but we have not room for more specimens.

Another objectionable feature in this book is, that English Unitarian writers are liberally quoted, when the main object of the book evidently is to excite prejudice against Unitarians of this country. Some of the extracts, it is true, are taken from works republished and recommended by Unitarians in this country. But does it follow that we agree in every particular with the writers whom we recommend? By no means. The fact is, the Unitarians of America differ widely on many points from the English Unitarians, or at least, from their prominent writers. It is obviously unfair, therefore, to present to an *American* public, garbled extracts from *English* writers, to show what Unitarianism in this country is. And yet one third, I should think, of the extracts in the book before us, is from European writers.

In a class of Christians, among whom free inquiry is promoted and encouraged, we should naturally expect to find a considerable diversity of opinion. Such diversity actually exists to a great extent among Unitarians, on almost every article of Christian doctrine. It is consequently, peculiarly unfair in regard to them, to assume the speculations or opinions of any individual, however eminent, as the acknowledged faith of the sect. With us, each individual forms his own creed from the bible, as interpreted by the understanding God has given him.

Such publications as the one I have been remarking on, manifest more zeal than wisdom or charity. Under a show of plausibility, they contain the grossest errors and misrepresentations. They may deceive some, but the candid and intelligent will despise them. A system which needs such props and supports to uphold it, will be washed away when the rains descend and the floods come. He who will condescend to use such weapons in defence of what he deems a good cause, must be animated by a zeal "not according to knowledge."

[For the Christian Register.]

"ON PREJUDICE"—TRACT OF A. U. A.

The Executive Committee of the Association deserve the thanks of the Christian community for their persevering and valuable labors; and particularly for the Tracts which they now regularly send forth for the instruction and edification of the inquirers after truth. The subject of the one before us is well chosen, and the discrimination and candor with which it is treated cannot but render it a valuable addition to the publications of the Society. The want of a tract of this description has been much felt. Truth of all kinds suffers detriment from the general prevalence of an uncandid temper. True candor is a rare quality. There are but few, whose treatment of opponents, and whose feelings and impressions in regard to men and principles generally, are not more or less influenced by interest or passion. They must be taught the duty of taking enlarged and generous views of the behaviour and opinions of others, before they can either be profited by their writings, or be just to their characters.

We regard this tract with favor, not merely as advantageous to the cause of Unitarianism and of *religious* truth generally, but as adapted essentially to promote the common interests and happiness of society,—by teaching men, not only to form just opinions of themselves, but to respect the opinions, feelings and moral claims of others, who differ from them, and fairly to consider and weigh the various circumstances of their condition, and reasons for their conduct and their faith, before pronouncing judgment on their characters or principles. In whatever degree the tract on 'Prejudice' produces this general good effect, in the same degree will Unitarians as a denomination derive essential benefit from its influence; for there is probably, at the present time, no class of Christians, whose principles and character are more misunderstood, and whose just influence is more abridged or obstructed by misrepresentation and prejudice, than they. On all these accounts, therefore, as well as that men may learn the happiness which results from cultivating the kind and charitable spirit of the author of this excellent tract, we earnestly hope it may be extensively circulated and read. R.

[For the Christian Register.]

CHRISTIAN EXAMINER.

MR. EDITOR,—Will you permit me, through the medium of your paper, to suggest to the editor of the Christian Examiner the expediency of affixing to the articles in that work the initials of the writers. This practice has been adopted in some other similar publications. It was observed by Priestley in his Theological Repository, and is frequently followed in the Monthly Repository. It has two recommendations. One of them may not seem important, yet it is worth mentioning.—The curiosity of readers would be gratified, and their interest in the articles, together with the benefit they would derive from their perusal, would probably be increased, as most of the writers are persons, with whom the community that chiefly patronise the Examiner are acquainted, and their initials would be understood.

A greater advantage would be found in the individual responsibleness, under which each contributor would write. The opinion now prevails, that the Examiner is the organ of a party, and that Unitarians generally hold the sentiments advocated in its pages. This opinion is not just; but it will be maintained, at least the opposers of Unitarianism will make use of it, so long as no one appears willing to avow as his own, and without the cover of an anonymous communication, the views which he defends. The responsibleness is shifted from himself to the editor, who being also unknown, the whole denomination is held to answer for an individual's opinions. I have seen nothing in the Examiner, which any one need be ashamed to claim as his; and I have admired the frankness of one writer, who adopted the course I am recommending. The situation of a religious periodical is different from that of a literary journal, like the North American Review; for the latter is not considered the voice of a sect. I am aware that the editor could not adopt my suggestion without the consent of his contributors, and I therefore ask an insertion of these remarks in the Register, that they may come under the notice of those gentlemen. A FRIEND.

[For the Christian Register.]

GOODNESS WILL COMMAND RESPECT.

I noticed in the last number of the *Pioneer*, an account of an attempt made in Edinburgh to prevent the election of Dr. Gairdner to office, because of his Unitarianism. But, to the credit of the city and of the times, the public voice decided against the attempt, and that gentleman, who needs only to be known to be honored, received his appointment with the strongest testimonies to his integrity and worth.

It is pleasant to find that real goodness will yet command respect, in spite of the prejudices and enmity of sectarian opposition. E. N. T.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 4, 1830.

DISTRIBUTION OF TRACTS.

A communication has been received by us through the post-office, occasioned by the statement of facts inserted at the request of a correspondent last week. To him we might leave the task of replying, if he should think a reply necessary; but as the person, who subscribes himself "No Bigot,"—with as little courtesy, if there be an allusion in this signature to the former article, as significance, if there be not,—has requested us to examine the tract which he has sent us, we shall give him the result of our perusal;—after having said a word on the system of "periodical distribution in our city."

We object to this system on two grounds; first, because it is a breach of decorum.—We deem it presumptuous and impertinent, to visit every house in a city or town, and thrust gratuitous advice, even though it be good advice, upon the inmates. If this were done only once, or seldom, we might overlook such an offence against the proprieties of social life; but when it is announced that a system is devised, and agents are selected, and the work is commenced, by which the offence is to be repeated every month, we must and shall tell the projectors and abettors of the plan, that they are going too far for politeness or charity to sit still under their enterprise. We would civilly, but plainly, ask them to weigh the import of a sentence, which we copy from the letter of a friend writing to us on this very subject. "It is strange, that folks should dream that religion enjoins any thing inconsistent with *good manners*."

In the second place, we object to this system, because its real object and desired effect are to multiply the number of believers in particular religious opinions. We have not the least doubt, that before many months shall have made the distributors familiar with their service, they will be the bearers of *doctrinal* tracts, and that discussions—no, not discussions, but assertions, bold as groundless,—respecting the peculiarities of the Orthodox faith, as it is termed, will be left wherever admittance has been gained by tracts of a somewhat different character. A character *somewhat* different, we say, for that any publications of the American Tract Society should fail to bear other evidence of their Orthodoxy than the imprint, is altogether improbable. Can any one believe that the Publishing Committee will issue tracts, in which those doctrines that they deem essential to Christianity, its glory, its substance, the proofs of its divine origin, the sources of its power, shall not even be noticed? Why, this would be blank Unitarianism.—We need no other confirmation of these remarks, than may be drawn from the tract before us. We give here the communication that accompanied it, and shall then add some passages that have met our eye.

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[For the Christian Register.]

MR. EDITOR,—Observing by your last paper, that "A Unitarian" is unwilling to receive the tracts distributed periodically in our city, I have been induced to read the tract left at my house this week, entitled "A Persuasive to Public Worship," and must say that I am grateful to the benevolent individuals, be they who they may, who have taken the pains, (to say nothing of the expense) to leave at every dwelling in Boston such a winning invitation to attend constantly upon the worship of God in his house.

I have supposed, that the great object of the Tract Association is, to have left, statedly, in all the poor families of the city, *unexceptionable* tracts; and that the tracts may be well received by the poor, they have thought best to leave them also with the rich, and have it understood by the poor, that no family who will receive tracts is to be excepted.

I send you, Sir, the tract above mentioned, that you may judge whether I am deceived with regard to it. NO BIGOT.

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The tract is entitled "A Persuasive to Public Worship;" and one might think that on this subject a writer could address his readers on general principles of faith and duty, and drop the tenets of his particular school in theology. But on the 2d page we are told, that the Christians "in early times *certainly* met together by day break on the Lord's day, to sing praises to Christ *as their God* and Saviour." We have caused the words, to which we object, to be printed in italics. Did not the writer know—the members of the Publishing Committee we hope were not ignorant—that the only *excuse* for such an assertion is the remark of a Pagan writer, whose words ought to be translated, "they sang hymns to Christ as to *a* God," and whose testimony, even if this were not the correct rendering, would prove, only that Pliny had heard some reports concerning their mode of worship, the accuracy of which he had not ascertained by careful investigation. We say, that Christian converts in early times, certainly did *not* sing praises to Christ as their God. Here then we take exception to this "unexceptionable" tract.

On page 4 we meet with this passage. In the gospel "'the righteousness of God by faith, is revealed to faith;' even *that righteousness which Christ wrought out by his obedience and death;* a righteousness such as the law demands; such as we are destitute of; but such an one as we must have, or perish. *This righteousness* is held forth to sinners; and *becomes the righteousness of every one who* sees his need of it, and *is enabled to trust in it for his own acceptance with God.*" What is this but the doctrine of substitution thinly veiled? Give the words we have distinguished by italics any other distinct meaning.

Again; on the 6th page, they, whose "hearts have been disposed by inward and private worship and communion with God," are exhorted to bring to the church "nothing, if possible, but a sense of their sins, and an earnest desire of being relieved from the guilt and dominion of them." What! leave behind them gratitude, love, and 'joy in the holy spirit?' This seems to us rather exceptionable doctrine.

On the 7th page we find this reasoning;—"Perhaps you never prayed for him [the minister] in your life; how then could you expect to profit by his ministry?" We do not exactly know of what school of divinity this argumentum ad negligentiam, (as we may be permitted to call it,) is the fruit; but it is one, the force of which, as it is here used, we are by no means disposed to allow. Truly, if preaching can benefit only them who have made the minister the particular subject of their prayers, we fear the Church of Christ will receive few converts from the worldly, the sceptical, the vicious, the careless.

Once more; on page 8 we are told, that "a want of inclination" to attend public worship proves a person to be in "*a state of nature, and a child of wrath.*" Here is no Calvinism? nothing exceptionable? no intimation of the doctrine of natural depravity? no savour of the doctrine, which, (say the Westminster divines, with exquisite simplicity,) "is *commonly called* original sin"?

From this tract of eight pages, on a practical subject, we have cited five unequivocal examples of sectarian belief. But this same tract has four pages of cover, on three of which the subject is pursued. On the inside of the title page the reader is urged to resort to the sanctuary, where "God the Father waits to be gracious; where *God the Son exhibits his atoning blood, and God the Holy Ghost his sanctifying grace.*" Here we apprehend no one will deny that the doctrine of the Trinity is set forth with sufficient distinctness. A little farther on, we read, and read again, till we satisfied ourselves we had made no mistake—"*shall I bake my bread*, and buy and sell goods on the sabbath? But do I not know that this is strictly forbidden by the laws both of God and man?" The Christian prohibited from baking bread on Sunday alike by divine and by human laws! This was new information to us. At the end of the paragraph we were directed to Exodus xx. 8. "Remember the sabbath day to keep it holy." What will be the effect of inculcating such rules respecting the observance of the Lord's day, as, instead of causing it to be kept holy, must expose it to the derision of the thoughtless, and must deprive its injudicious friends of the respect of the better part of the community?

The writer of the communication, which has called forth these remarks, can now probably determine, whether "in our judgment he is deceived with regard to the tract" he enclosed us. We pronounce it highly exceptionable,—presenting false statements and false doctrines. Yet such are the publications which we are expected to welcome to our houses, and which are to be put, whether we will or no, in the way of our children and domestics. This too is only the second tract left under the system of monthly distribution. If such be the character of the practical and early tracts, what shall we have, when at a later period, emboldened by our submission to their undertaking, the agents shall visit us with the doctrinal part of the series?

We trust that we shall not again be under the necessity of speaking on this subject. We have expressed ourselves once and again in plain and honest language, which we hope will have some effect on our friends who have viewed the matter less seriously than we, or on them whom we will not count our enemies, but desire not to know as our persecutors.

SLAVERY IN THE DISTRICT OF COLUMBIA.

We give below a copy of a petition to Congress for the abolition of slavery in the District of Columbia, which it is intended to send from this place at the approaching session. Many petitions from various quarters have at different times been presented for this object, and we believe that the subject has been discussed in Congress. But upon the whole the measure has never received that general attention which its importance merits.

It is not difficult to account for this neglect. As the southern states, which contain the great bulk of our slave population, have

individually the sole right of regulating their own slaves, without any interference from Congress or the other states, it is not surprising that the rights of a few thousands of this class of persons, over whom Congress has the exclusive right of legislation, should not have attracted great attention. Besides this, the extreme sensitiveness of southern gentlemen to any discussion of topics relating to slavery, has led many well meaning persons at the north to think, that the abolition of slavery in the District of Columbia ought not to be attempted, though the right of the national legislature to effect this object is clear and indisputable, lest it should irritate our southern neighbors. We are unable, we confess, to perceive the force of this argument; for if the abolition of slavery in the District of Columbia be an urgent and imperative duty upon the nation, every man in the nation who understands the case is bound to exert himself to accomplish this object, whatever weight of opposition he may encounter.

The peculiar circumstances relating to slavery in the District ought to be well understood, as they present the strongest argument, which can be offered for the proposed measure. The number of slaves in the District in 1820 was something over six thousand, and the free population in it was more than four times as numerous. The relative numbers since that time cannot have varied very much, and the gain is probably on the side of the free population. Here then is an opportunity offered to the United States' government to perform an act of justice and humanity, without any of the difficulties, which in most of the southern states have been supposed to stand in the way of similar measures. The whole number of slaves in the District is so small, that they might all be made free at once with little inconvenience. If Congress thought the masters entitled to compensation in such a case, for the loss of what the laws have hitherto permitted them to consider as their property, the funds of the nation can pay it with ease. If a system of gradual abolition should be adopted, by making every person born in the District after a certain day free, the funds of the nation can supply all necessary means for the education of the liberated blacks, and thus make an experiment of the capacity of the African race for improvement. If it is thought advisable that such of the blacks becoming free under the change of laws, as are desirous of leaving the country, should be sent to Liberia, the national treasury offers ample means for their removal.

The transportation of the blacks through the District is another subject, which is mentioned in the petition,—and one, which should excite the loudest indignation of the public. It is a notorious fact, that slaves are collected in Virginia, Maryland, and Delaware, are formed into droves like cattle, hand cuffed, and chained together in pairs, and thus driven into the District by men, (if it be right to call them so,) armed with scourges. These wretched victims are thrown into prison, and there kept, until it is convenient to ship them off for sale at the ports of the South. It is a fact, which will not be disputed, that among the blacks who have thus been carried into the District, free citizens have often been found, who had been kidnapped.

The abomination of having the seat of our government thus turned into a rendezvous for slave traders and kidnappers, ought not to be tolerated by a free nation,—still less by a Christian nation.

But it is needless to give vent to our feelings on this subject. We are informed, that a petition to Congress will be sent from the city of New-York for the abolition of slavery in the District, and we believe from other places. We trust that this good example will be followed, and earnestly recommend, that from every town and every village in the country, in which one man is to be found who feels the enormities to which we have alluded, a petition be forwarded to Congress on the subject as soon as possible.—Nothing, we believe, is necessary, but a clear and strong expression of public sentiment, to secure the interference of the national legislature. In order that numerous petitions may be presented at the approaching session of Congress, we hope that religious papers of all sects and denominations, forgetting their points of difference, will unite in recommending the abolition of slavery in the District of Columbia, as a great work of justice and benevolence, in which all Christians ought to be joined.

Petition to Congress for the abolition of Slavery in the District of Columbia.

To the Honorable Senate and House of Representatives of the United States of America in Congress assembled, the petition of the undersigned citizens of Boston in Massachusetts and its vicinity respectfully represents—

That your petitioners are deeply impressed with the evils arising from the existence of slavery in the District of Columbia. They believe that the holding of slaves is not sanctioned either by justice or humanity. While our Declaration of Independence boldly proclaims as self-evident truths, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness,"—at the very seat of government human beings are born almost daily, whom the laws pronounce to be from their birth, not *equal* to other men, and who are, for life, deprived of *liberty* and the free *pursuit of happiness*. The inconsistency of the conduct of our nation with its political creed, has brought down upon it the scorn and contempt of foreign nations.

In addition to the other evils flowing from slavery, both moral and political, which it is needless to specify, circumstances have rendered this District a common resort for traders in human flesh, who bring into it their captives in chains, and lodge them in places of confinement, previously to their being carried to the markets of the south and west.

From the small number of slaves in the District of Columbia, and the moderate proportion which they bear to the free population there, the difficulties, which in most of the slave-holding states oppose the restoration of this degraded class of men to their natural rights, do not exist.

Your petitioners therefore pray that Congress will, without delay, take such measures for the immediate or gradual abolition of slavery in the District of Columbia, and for preventing the bringing of slaves into that District for purposes of traffic, in such mode, as may be thought advisable; venturing also to suggest, that whatever measures may be adopted, suitable provision should be made for the education of all free blacks and colored children in the District, thus to preserve them from continuing, even as freemen, an unenlightened and degraded caste.

RELIGIOUS INTELLIGENCE.

Brattle Street Church. A communication was yesterday made to the proprietors of the Church in Brattle Street by the Rev. Mr. Palfrey, of his appointment by the Corporation of Harvard College to the office of Professor of Biblical Literature in the University, and Dean of the Faculty in the Cambridge Theological School, and asking their consent to the dissolution of his connexion with the Church in case of the confirmation of the appointment by the Board of Overseers. The office of Dean of the Faculty, is an office newly created, the duties of which will be to superintend the general concerns of the Theological School. Mr. Palfrey's communication was left to a committee of the proprietors, to report on Sunday Dec. 12th. The committee consist of Hon. H. G. Otis, Hon. Daniel Webster, Hon. Jas. T. Austin, Hon. Joseph Hall, Hon. Nathan Hale, Giles Lodge, Esq. and Henry F. Baker, Esq. Mr. Webster being obliged to leave the city for Washington, George Bond, Esq. was chosen to supply the vacancy.—*Adv. and Trans. of Nov.* 29.

Religious Newspapers. The following list is given in the New York Evangelist. We copy it as we find it, not knowing which most to admire, the ignorance that styles our journal 'Socinian,' or the arrogance which, after mentioning a host of other papers of various denominations as Christian, adds the names of those '*of other religions*,' viz. Catholic, Unitarian, and Universalists.

The following is as complete a list, as we have the means of making, of the *professedly* religious newspapers published and supported by the Christians of the United States. Those which are sectarian in their character are specified, as far as we know.

Title.	*Place.*	*Denomination.*
Zion's Herald,	Portland,	Baptist.
Christian Mirror,	do	Congregationalist.
N. H. Observer,	Portsmouth,	do
Vt. Chronicle,	Windsor,	do
Vt. Telegraph,	Brandon,	Baptist.
Boston Recorder,	Boston,	Congregationalist.
Christian Watchman,	do	Baptist.
N. E. Chr'n Herald,	do	Methodist.
Boston Chr'n Herald,	do	Anti Masonic.
Anti Universalist,	do	
Conn. Observer,	Hartford,	Congregationalist.
Chr'n Secretary,	do	Baptist.
Epis'l Watchman,	do	Episcopal.
Religious Intelli.	N. Haven,	Congregationalist.
Chr'n Advocate,	N. York,	Methodist.
N. Y. Observer,	do	
Protestant,	do	
Baptist Repository,	do	Baptist.
N. Y. Evangelist,	do	Calvinist.
Chr'n Intelligencer,	do	Reformed Dutch.
Chr'n Register,	Albany,	Presbyterian.
Western Recorder,	Utica,	do
Chr'n Journal,	do	do
Baptist Register,	do	Baptist.
Gospel Messenger,	Auburn,	Episcopal.
Roch'r Observer,	Rochester,	Presbyterian.
Obs'r & Telegraph,	Hudson, O.	do
Chr'n Herald,	Pittsburgh,	do
Chr'n Journal,	Cincinnati,	do
West'n Luminary,	Lexington,	do
Chronicle,	Georgetown, Ky.	Baptist.
Rel. & Lit. Intel.	Princeton, Ky.	Cumb. Pres.
Pioneer,	Rock Spring, Illi.	Baptist.
Gambier Observer,	Gambier, Ohio.	Episcopal.
Philadelphian,	Philadelphia.	Presbyterian.
Phil. Recorder,	do	Episcopal.
Columbian Star,	do	Baptist.
Mutual Rights,	Baltimore,	Prot. Methodists.
Rel. Telegraph,	Richmond,	Presbyterian.
Religious Herald,	do	Baptist.
Charl'n Observer,	Charleston,	Presbyterian.
Protestant Senti'l,	Homer, N. Y.	7th day Bapt.

These papers probably visit eighty thousand families weekly.

Besides these, there are several published for the support of other religions, such as

The Jesuit,	Boston,	Popish.
Christian Register,	do	Socinian.
Catholic Press,	Hartford,	Popish.
Inquirer,	do	Universalist.
Truth Teller,	N. York,	Popish.
Gospel Luminary,	do	Chrystian.
Gospel Herald,	do	Universalist.
Gospel Advocate,	Auburn,	do
Chr'n Intelligencer,	Gardiner, Me.	do

Besides these we might mention such papers as the Telescope and the Free Enquirer, New York, the Reformer, Philadelphia, and some others of that stamp, whose *religion* consists in unbelief and hatred of all religion.

The Journal of Humanity, Andover, Mass., and the Genius of Temperance, New York, are chiefly devoted to the promotion of the Temperance cause.

Public Debate. We observe the following notice in "The Philadelphian," and in "The N. Y. Observer." Are these debates profitable?

The following question is expected to be publicly discussed, viz.: "Is the man Christ Jesus the Supreme and Eternal God?" The Rev. W. L. McCalla, of Philadelphia, pastor of a Presbyterian church in that city, will maintain the affirmative of the above question, and Mr. William Lane of the denomination styled *Christians*, will support the negative. This debate is to take place at Milford, on Tuesday, 7th of December, at 10 o'clock, A. M. Milford is on the bank of the Delaware, in Hunterdon County, New-Jersey, about 12 miles below Easton, Penn., and about 14 above New-Hope.

LITERARY INTELLIGENCE.

Royal Society. The Royal Society is at present the scene of much division on the subject of a future President. Many of the members have long desired to have the Duke of Sussex in their chair, not only on account of his illustrious rank, but because his Royal Highness is a known zealous patron of learning and science, and has space withal at Kensington Palace to have select meetings, and otherwise to entertain them in a distinguished manner. Others wish to continue D. Gilbert, Esq. (Sir H. Davy's successor)—while a third party is mentioned as being desirous to elect Mr. Herschel. In this state of things Mr. Gilbert has written to the Society, that as he understands the Duke had been applied to on the subject, and that his Royal Highness had consented to be proposed for the Presidentship, he (Mr. G.) declared that he must abstain from allowing himself to be put in nomination in opposition to the Royal Duke. The subject is one that is exciting an amazing deal of interest, especially amongst the F. R. S. *Eng. paper.*

Polymicrian. For the benefit of our learned as well as unlearned readers we inform them, that this word is composed of two Greek words, and means "much in little." It is the name given to the edition of a series of works published in England, the three first volumes of which contain the Greek New Testament, Greek Concordance and Greek Lexicon. Rev. Dr. Cox of New York has written a long letter about these volumes to the bookseller, who offers them for sale in this country, which letter is scarcely less a curiosity than the books which it extols. At the close the writer suggests "to the parishioners of any pastor, whose library wants these unique treasures, that they raise *six dollars*, and make to him a New Year's present of the set."! We copy so much as is really a description of the volumes, which have not yet found their way to Boston.

I sincerely rejoice in the publication of the neat and beautiful Polymicrians,—a learned theological library in three elegant little decimo-octavos: a Greek New Testament; a Greek Lexicon of all the words it contains; and a Greek Concordance of the same. The Concordance is that of Schmidius; which, while its erudite author has been in the world of spirits for nearly two centuries, is deservedly valued by the most learned modern divines. The Lexicon is excellent. Its definitions are capital; they are brief, comprehensive, full, discriminating, clear. To some also it may be no small recommendation that its definitions are all in English; "in which the various senses of the words are distinctly explained, and authorized by references to passages of Scripture." It is about *three fifths* of an inch thick, cover and all, and yet contains *more than five hundred* pages; its length is *four inches*, its width *two and four-fifths*. The three are of one size, except in thickness; where the *Concordance* (of course) exceeds; and the *Lexicon* is least. The Testament is of a corresponding character; "ad exemplar Millianum, cum emendationibus et lectionibus Griesbachii, praecipuis vocibus ellipticis, thematibus omnium vocum difficiliorum, atque locis scripturæ parallelis." It contains two charts; one of *Palestine*, the other of the *Mediterranean* with the circumjacent countries from the Euphrates to the Tiber, and from the Danube to the Nile. A second frontispiece presents the words *The New Testament*, written in *fifty* different languages! The whole three volumes are got up in fine style, as it respects taste, symmetry, and mutual keeping. The *manual* part honors the printer, the binder, and the publisher; and is quite worthy of *London*, whence the edition is imported.—The *mental* part, in a much higher sense, redounds to the fame of the assiduous scholar—"studio et labore *Gulielmi Greenfield*"—who prepared the oblation for the types, and gave it to his age, with much neatness, skill, correctness, and promise of *lasting* advantage to mankind.

Murray-Street Discourses. A work under this title has been lately published, being a series of discourses delivered in the Murray-Street Church, New York, on Sunday evenings, during the months of March, April and May last. The preachers were Rev. Drs. Spring, Cox, Skinner, De Witt, Miller, Sprague, Carnahan, Woodbridge, Rice, Woods, Wayland, Snodgrass and Griffin. The work comprises 500 pages, 8vo. *N. Y. Obs.*

Sunday School Journal, and Advocate of Christian Education. A new weekly paper under this title is projected, and will be regularly issued after the 1st of next January, by the American Sunday School Union in Philadelphia. Its design and character may be inferred from its origin.

Christian Almanac. This almanac, commenced in 1821, and patronized by the New England and American Tract Societies, has obtained an immense circulation. It contains a summary of intelligence respecting Foreign and Domestic Missions, Tract Societies, and exertions in behalf of Temperance and the observance of the Sabbath, &c. It is now published in Boston, New York and Rochester, in each of which places a separate edition is issued. Within the ten years of its existence 784,000 copies have been printed.

SUMMARY.

The Weather. We have had a long series of unpleasant, cloudy and stormy weather. Successive days of cold and rain have convinced us that an old fashioned November has visited our neighborhood. A slight snow storm on Tuesday night in this city, and accounts of heavier snows at a distance, leave no doubt that winter is upon us. Are we prepared *for winter?*

Three or four inches of snow fell on the Alleghany mountains, Pennsylvania, about the 11th inst. At Kennebunk, on Thursday evening, 25th inst. a severe snow storm continued several hours. On Friday morning the ground was covered with snow to the depth of three inches. In Farmington, Maine, there has been sleighing. In Albany, and other places considerable snow has fallen.

Rev. Dr. Channing. On Saturday last Rev. Dr. Channing and family sailed from this port in the brig Rice Plant, for St. Croix.

Congress will commence its session on Monday. We shall endeavor to give a correct and early account of the proceedings, as much in detail as the limits of our political department will admit.

Mr. Webster on the Indian Question. The inquiry has often been made, why Mr. Webster did not put forth his great powers, while this question was pending in the Senate. It is proper, therefore, that it should be stated, that he was confined by ill health to his chamber, during the earliest and most important part of the discussion; and that, after he had resumed his seat, his strength was not adequate to any effort, which he would have deemed worthy of the subject. His views were perfectly well known, and were as firmly and decidedly in favor of the claims of the Indians, as were the views of any member of the Senate. His name, among the *yeas* on Mr. Freylinghuysen's amendments, and among the *nays* on the passage of the bill, is a sufficient indication of what he thought on the merits of the question. *N. Y. Obs.*

Grapes. It is computed in the Transcript that 100,000 lbs. grapes are annually raised near the city. There are also large quantities raised in the city.

N. Y. Canals. The N. Y. Journal of Commerce states that the receipts from the N. Y. Canals will this year exceed those of 1829, by $160,000 to 180,000.

Representative in Maine. In Lincoln County, Maine, the Jackson Candidate, Kavanagh, is elected to Congress over Shaw, at the second trial.

SALEM, Nov. 29. *Trial of George Crowninshield for Misprision of Felony.* At the opening of the Court on Saturday, George Crowninshield was placed at the bar, and his trial under an indictment for misprision of felony commenced. The Solicitor General, Daniel Davis, Esq. and Asahel Huntington, Esq. County Attorney, appeared for the government, and Ebenezer Shillaber and John Walsh, Esqrs. as Counsel for the defendant. The indictment contained two counts. 1st. Alleging that R. Crowninshield, jr. and J. J. Knapp, jr. formed a conspiracy to murder Capt. Joseph White, and that the defendant was acquainted with all the facts. The 2d count alleged, that the murder had been perpetrated by Richard Crowninshield, jr. and J. F. Knapp, as principals, and J. J. Knapp, jun as accessary before the fact, and that the defendant was privy to the whole transaction, and did not disclose it. His Honor Judge Putnam charged the Jury, who retired at about half past 7, P. M. and at 8 o'clock returned a verdict of *Not Guilty*.

Shipwreck. On the 24th inst. Capt. William Malcom, master, and Ebenezer Clifford, Patrick McKnown and George W. Hall, seamen, late of the schooner Charles, of Portland, arrived at this port in the Marshal Ney, Capt. Crowell. The schooner left Portland for Baltimore on the 9th inst. laden with plaster and mackerel, and continued her course under constant gales till the evening of the 12th, when she was struck by a heavy sea and disabled, and notwithstanding all their exertions to save her, they soon found she was sinking. They all jumped into the small boat, except Mr. Pyam Prince, the mate, who was lost. They remained in the boat till 11 o'clock the next night, the sea running high, when they were picked up by the Crescent, Capt. M'Laren, for Eastport, from which they were afterwards taken on board the Marshal Ney, where, as well as on board the Crescent, they were treated with much attention and kindness.

Shipwreck. Ship Courser, Russel, from Cronstadt, and 58 days from Elsineur for New York, struck on the N. E. bar of Sable Island, 18th Oct. at 3 o'clock A. M. in thick rainy weather. Part of the cargo and sails and rigging were saved. The hull was left bedded in the sand and under water, by the officers and crew when they left, after remaining 33 days on the Island, and were carried to Halifax, in the Government supply vessel, whence they have arrived in the Cordelia.

Navigation of the Connecticut.—We learn from the Springfield Republican, that this river is to be prepared for steam navigation to the extent of 200 miles from its mouth, and that measures are in train to insure the building of a number of boats, to operate as soon as possible the next season, for which purpose subscription books for the Stock are circulating through the valley.

Painting. The Boston Athenæum within a few months has purchased a head of the Virgin Mother, believed to be an original painting by Carlo Dolce.—It is a truly beautiful picture.

Amherst College. The whole number of students at Amherst college is 188—Seniors 61; Juniors 40; Sophomores 50; and Freshmen 37. The number who entered this fall is smaller than usual.

Yale College. The following Summary of the Students of Yale College is taken from the catalogue just printed:—Theological Students, 50; Law, do. 33; Medical, do. 69; Resident Graduates, 4; Seniors, 86; Juniors, 51; Sophomores, 122; Freshmen, 87; Undergraduates, 346. Total, 502.

Magnet. In Peale's Museum, Philadelphia, is an artificial magnet weighing 53 lbs. including the rings and keeper, which has a permanent attraction of 134 lbs. It required 310 lbs. to separate the keeper, of soft iron, from the layers of steel which compose the magnet.

Small pox. In Louisville, Ky. and vicinity, this disease continues to prevail. The physicians, with their late experience, hold that vaccination is a *sure* protection.

A new Plan.—Some of the citizens of Wheeling, Va. propose forming a settlement in some part of the State of Illinois. Their plan is to purchase land enough for a county, to be divided into shares of the value of fifty dollars each, of which each individual will be allowed to have two for himself, and one for each of his children. Near the centre, a city is to be laid out, in which provision is to be made for the support of public schools, of which each member of the community may have the benefit, and religious worship. A Bank is to be established, to be the common property of the whole community. Domestic warehouses are to be erected at the public expense, where every family may purchase their goods at reasonable rates. The poor are to be provided with the means of supporting themselves, by rearing silk worms.—The government is to be strictly republican,—and all intoxicating liquors are to be excluded from the community.

Fanaticism.—A singular and horrible instance of religious madness lately occurred at Bodmin, Pa.—Two brothers, (says the account,) were accustomed to attend the meetings of the Bryonites and Ranters, whose erroneous and irrational doctrine excited their minds to phrensy. One of them, being in bed, awoke his bed-fellow, and greatly alarmed him by saying he had plucked out his right eye and cast it from him, and that he was now prepared for heaven. A light being brought, the eye, completely forced out of its socket, was found on the bed! The other attempted to cut off his arm with a hatchet; they are both confined in the Lunatic Asylum. The passage of scripture, on the misinterpretation of which, these wretches proceeded to maim themselves in this cruel manner, is well known; and the circumstance is an impressive memento to them who presumptuously attempt to explain the Bible to others, when they have not the knowledge or abilities to understand it themselves.

Can this be true?—*Ed. Reg.*

Nashua Village. The Indian Head Woollen Factories, at Dunstable, N. H. the operation of which has been discontinued for several months, were sold at auction on Wednesday last, for $90,000. They are to recommence work under a new association, called the Jackson Company, (supposed after P. Jackson, Esq. of Boston,) The officers of the new Company are understood to be David Sears, Esq. President, Samuel Appleton, Amos Lawrence, Ebenezer Francis, and Daniel Abbot, Esq. Directors. Dunstable now contains 2417 inhabitants—in 1820, 1142.—*Pall.*

Beauty. Socrates called beauty a short lived tyranny; Plato, privilege of nature; Theophrastus, a silent cheat; Theocritus, a delightful prejudice; Carneades, a solitary kingdom; Domitian said, that nothing was more grateful; Aristotle affirmed that beauty was better than all letters of recommendation in the world; Homer, that 'twas a glorious gift of nature; and Ovid, alluding to him, calls it a favor bestowed by the gods.

From Colombia. The schooner Waterloo has arrived at New York, in 27 days from Carthagena. It appears that in consequence of the revolution at Bogota, Bolivar has been called upon to take the command, civil and military, until a new Congress can meet, and that Gen. Urdaneta has been invested with the command until the arrival of Bolivar, who at the last accounts was at Soledad, a small town on the Magdalena. The departments of Antiogura, Panama, Magdalena, and others, had declared in favor of Bolivar. On the 17th of October the Electoral Assembly of Magdalena, convened under the new constitution, gave 25 votes for Bolivar for President, and one for Mosquera. A force had been sent to Rio la Hache, which had some time since revolted and joined Venezuela. One account says that Bolivar's troops had taken possession of Rio la Hache, with little resistance.

From Algiers. Gibraltar papers to the 1st October, have been received, which give advices to the 15th Sept from Algiers.

Gibraltar, Sept. 29.—By the Colombo, in five days from Algiers we learn, that Gen. Clausel had arrived, and Marshal Bourmont left for France, with part of the squadron and some troops. About 20,000 men remained in Algiers and the advanced posts. The Bey of Titterie had made offers to the French, which may lead to a composition of his differences with them.

From Oran it is reported that the Bedouins are again bringing corn and other produce from the interior; and that, therefore, the trade of the place is going on as before the interruption.

MARRIAGES.

In this city, by Rev. Mr. Parkman, Mr. William Cotting to Miss Ann Sigourney Hammett.

By Rev. Mr. Young, Mr. George Brigham to Miss Elizabeth Trull.

By Rev. Mr. Emerson, Mr. Benjamin Comey to Miss Nancy Howe; Mr. Samuel Chessman to Miss Nancy Wild.

In Cambridgeport, by Rev. Mr. Gannett, Mr. Charles Whitten to Miss Emeline D. Homer.

In Dorchester, on Thursday evening last, by Rev. Dr. Harris, Mr. Henry Humphreys to Miss Sarah Blake Clap, eldest daughter of Mr. Richard C. They both are of the seventh generation the direct descendants of the first settlers in that place, and there is no instance of their predecessors intermarrying with any but of the natives of the town, save two; one to the daughter of the Rev. Wm. Thompson, first minister in Braintree (now Quincy); and the other, to the daughter of the Rev. Samuel Dexter, of Dedham. The marriage ceremony was performed on the plat of ground where lived and died the Rev. Richard Mather, the first minister of the Church in Dorchester.

In Taunton, Mr. Dexter Dana, of this city, to Miss Sylvia Shaw Homes, daughter of Mr. Thomas H.

In Plymouth, Mr. Isaac Barnes jr. to Miss Lucy C. Harlow; Mr. Rufus B. Bradford, of Kingston, to Miss Betsey Ann Jackson.

In Concord, Mass. on the 25th ult. by Rev. Dr. Ripley, Mr. Elisha Fuller, Counsellor at Law, to Miss Sarah Adams, daughter of John Adams, Esq.

DEATHS.

In this city, Mr. Gorham Hall, late of Barnstable, aged 58.

In Cambridge, on Saturday last, Hon. Aaron Hill, formerly postmaster of this city.

In Wartertown, on 28th inst. Mrs. Mary Cockran, aged 91.

In Hingham, Mr. Elisha Beal, aged 70.

In Plymouth, Capt. William Pearsons, a revolutionary soldier; Mr. Stephen Paine, aged 22.

At Mattepoiset, Mrs. Elizabeth, wife of Rev. Lemuel LeBaron, aged 68.

In Little Compton, R. I. Hon. Forbes Little, aged 69.

In Washington, District of Columbia, at St. Vincent's Orphan Asylum, Sister Mary James (Catharine Cecilia Tyler, of this city.) aged 19.

In Cuba, Mr. William DeWolf, son of the late William DeWolf, Esq. of Bristol, R. I. aged 46.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. II.—No. 6.—(New Series.) For December, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. VII. Claims of Religion. Conclusion; Why a crucified Saviour was necessary, explained, and the manner in which our Lord's Sufferings and death are spoken of in the Epistles, accounted for; Sabellianism. Its origin and Character; State of Religion in France; Dedication and Ordinations, in November; Number of ministers settled over Unitarian societies in New England during the year 1830. Dec. 4.

BISHOP HEBER. In press and will be published this month, an Abridgment of Bishop Heber's Life—designed for young persons and Sunday Schools. L. C. BOWLES,
Dec. 4. 124 Washington-street.

LIBERAL PREACHER, *for Dec.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for November, 1830, containing a Sermon by the Rev. SAMUEL J. MAY, of Brooklyn, Con.—"*On the Treatment of Enemies.*"—Matt. v. 44, 45. Dec. 4.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-seventh day of November, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"A present from Peter Parley to all his little friends, with 220 engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
Dec. 4. 4t.

THE AMERICAN PULPIT; a series of Original Sermons, by Clergymen of the Protestant Episcopal Church, will be continued monthly by FREEMAN HUNT, No. 13, Court-street, Boston.

While it will be kept in view, as a prominent object, to make the character of the American Episcopal Church more truly and generally known, by extending the benefit of the discourses of its Clergy beyond the limits of their respective congregations, the Publisher hopes to be able to present the heads of families with such a selection of Sermons, as shall be eminently fitted for the purposes of domestic instruction. The nature of his plan promises sufficient diversity of subject and variety of style to excite attention. At the same time he is sanguine that the discourses themselves, by their forcible inculcation of the pure doctrines and practical precepts of Christianity, will commend themselves to the use of lay-readers in parishes, destitute of ministerial services, and to the usual circle of household listeners, who meet on the evening of the Lord's day, for social worship and religious exercises. In order to the successful execution of his plan, he will endeavor to enrich the series with the productions of the Bishops and most eminent Clergy throughout the Union, and he respectfully solicits the co-operation of all who may be able to forward his designs.

CONDITIONS.

I. Each number will contain one long, or two short Sermons, handsomely printed on a new type, and superfine paper, making a good sized annual volume, including the title page and a commodious Index, exhibiting the subjects and texts.

II. Price *one Dollar* a year in advance, or *one Dollar* and twenty-five cents, if not paid in three months.

III. Agents by forwarding the names of five responsible subscribers, shall receive a copy gratis.

Nov. 27. 3t.

MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, Logic, Rhetoric, French and Latin languages, Penmanship on an improved plan, Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.
Boston, Nov. 11, 1830.

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office.
Oct. 2.

POETRY.

[For the Christian Register.]

SPIRITUAL CONSOLATION.

"*Let not your hearts be troubled.*"

The voice of Jesus! how it calms,
When trouble like a torrent rolls;
What powerful, soothing, healing balm,
To broken, contrite, sinking souls.

In depths of horror and distress
I prayed for mercy in his name;
My prayer was heard, my hopes revived,
And strength renewed my trembling frame.

The voice of Jesus! how it charms,
When death removes our nearest friends;
The tyrant's sting its power disarms,
And light and hope from heaven descends.

The voice of Jesus! how it cheers,
When memory calls our sins to view;
"Father, forgive," dispels the fears
Which conscience feels, severely true.

The voice of Jesus! what a light
It throws around my dark retreat;
I bow before the splendor bright,
And bathe with tears his hallowed feet.

[From the New England Herald.]

THE ORPHAN'S PRAYER.

O Thou! the helpless orphan's hope,
For whom alone my eyes look up,
In each distressing day;
Father, for that's the sweetest name
That e'er these lips were taught to frame,
Instruct this heart to pray.

Low in the dust my parents lie,
And no attentive ear is nigh
But thine, to mark my woe;
No hand to wipe away my tears,
No gentle voice to hush my fears,
Remains to me below.

To Heaven my earthly friends are gone,
And thither are my comforts flown,
But I continue here!
Be thou my pattern, friend and guide
Of those who have no hope beside,
And what have I to fear?

If I am spared throughout the span
That makes the narrow life of man,
And reach to hoary age,
Instruct me in thy holy will,
Teach me the duties to fulfil
Of each successive stage.

But if thy wisdom should decree
An early sepulchre for me,
Father, thy will be done!
On thy dear bosom I rely,
And if I live, or if I die,
O leave me not alone.

A DAUGHTER'S PRAYER.

Written by one of the most distinguished authors now living, for the use of his own little daughter. Its beautiful simplicity will recommend it at once to every parent.

Ere on my bed my limbs I lay,
God grant me grace my prayers to say!
Oh God, preserve my mother dear
In health and strength for many a year;
But oh, preserve my father too,
And may I pay him reverence due!
And may I my best thoughts employ
To be my parents' hope and joy!
Oh! likewise keep my brothers both
From evil doings and from sloth,
And may we always love each other,
Our friends, our father and our mother!
And still, oh Lord, to me impart
An innocent and grateful heart,
Till, after my last sleep, I may
Awake to thy eternal day.

SELECTIONS.

DR. TUCKERMAN'S REPORT.

We make some extracts from Dr. Tuckerman's last Report, as a minister among the poor in Boston. In our selection of passages we are guided by the consideration, that the greater part of the pamphlet is particularly adapted to the city, in which it has been freely distributed. We quote a few paragraphs of more general interest.

POVERTY AND CRIME IN ENGLAND.

All have heard of English poor-rates. All, however, may not know their origin and progress. It may not, therefore, be unappropriate to say a few words of them.

The confiscation of ecclesiastical property in England, in the reign of Henry VIIIth, threw upon the country many thousand beggars, who had previously been supplied in various ways by the church; and, principally, by the monasteries. It became necessary, therefore, to provide for these beggars; and, in this necessity originated the famous act of the 43d of Elizabeth, under which the poor-rates of England have ever since been levied. The great objects of this act were, provision for the support of the aged, blind, impotent, sick, &c.; the employment of children whose parents could not maintain them; the apprenticing of poor children; and, setting the able to work. Commendable, however, as were these purposes, this very act has been made the instrument of a vast increase of the idleness, beggary, and crime, which it was intended to prevent. The first assessment under this act was made in 1601. The following table, showing the progressive rise of the poor-rates and the population of England, except the last line, is taken from Colquhoun's Treatise on Indigence, published in London, in 1805.

Years.	*Poor Rates.*	*Population.*
1601	$ 200,000	5,000,000
1673	840,000	. . .
1698	819,000	5,400,000
1700	1,000,000	5,475,000
1751	3,000,000	6,467,000
1803	5,348,205	9,000,000
1828	7,784,356	12,000,000

What an extent of poverty is that, which, in a population of 12 millions of inhabitants, requires, for the support of the poor, an annual tax of thirtyfour and a half millions of dollars?

But even this table does not show the annual amount of expenditures for the poor of England. It is independent of the annual amount of the produce of lands and money, bequeathed at different periods for charitable purposes; of the private charities, and the sums collected by the benevolent societies, of that munificent nation; and, of the expenses of hospitals, and of dispensaries for the sick poor. These, taken together, would probably fall but little short of the amount of the poor-rates. The inquiry arises, and it deeply concerns ourselves, whence has arisen the vast extent of poverty and suffering, for which such provision is demanded? Thirty years ago, in his Treatise on the police of the Metropolis, Colquhoun said, that "twenty thousand miserable individuals, of various classes, rise there every morning, without knowing how they were to be supplied during the passing day; or where, in many cases, they were to lodge on the succeeding night." And twenty-five years ago, he estimated the total number in England and Wales, who lived chiefly, or wholly upon the labors of others, including criminals, at 1,320,716 persons.

Of these he computed indigent persons, mendicants and vagrants, including gipsies, to be	1,110,716
Of the idle who desert, or but half support their families, and loiter in ale houses,	10,000
Of lewd and immoral women,	100,000
Of rogues, vagabonds, and lottery vagrants,	20,000
Of criminal offenders,	80,000
	1,320,716

This statement, it is worthy of remark, is made from the Parliamentary Abstracts of 1803.

The annual amount of depredations committed on property in the metropolis and vicinity, thirty years ago, was estimated, by this magistrate, at 2,000,000 of pounds sterling; or, nearly nine millions of dollars. And the amount of sums won and lost by gaming in the course of a year, at 7,225,000 pounds; or thirty-two millions of dollars.

We have, however, later records than those of Colquhoun on this subject. In Hansard's Parliamentary Debates, I find that,

In 1801, the persons totally, or partially dependent on poor rates, in England and Wales, were estimated at 1,040,000; or, one in nine of the population of that year. In 1811, the number was estimated at 1,340,000; or, one in eight of the population of that year. And in 1827, the number was estimated at 1,850,000; or, nearly one seventh of the community.

On the 5th of June, 1829, the Duke of Wellington said in the House of Lords, that "it appeared from the returns of the last six years, that the total number of criminals committed for various offences, had increased in the ratio of two fifths; and that this proportion did not arise from the prevalence of any particular crime, but prevailed in almost every species of crime perpetrated in the metropolis, and in the neighboring districts."

I will add but one other testimony on this subject. It is that of Mr. Peel, in his speech on the Metropolis Improvement Bill.

In addressing the Commons, Mr. Peel said that "if they compared the state of crime in the metropolis, with that in other parts of the country, or in England and Wales at large, the result would be very unfavorable to the former. If, for example, they selected the last year, (1828) and calculated the proportion which the number of *criminals* in London and Middlesex bore to the population, they would find that not less than one person in 383 had been committed for some crime in that year. Of the number of persons similarly committed, within the same period, in England and Wales, the proportion would be found to be one criminal to every 322 of the entire population. Nor will the different ratio of increase of population in London and Middlesex, and in the country at large, account for this difference in the amount of crime. An examination of the subject will show, that the great increase of crime in the former cannot be explained by the increased number of its inhabitants. For example,

"In 1821, the number of criminals committed in London and Middlesex amounted to 2,480; the population being 1,167,000.

"In 1828, the committals for London and Middlesex amounted to 3,560, and the population to 1,349,000.

"Here, then, is an increase of 41 per cent in the number of committals in 1828, over those of 1821; while there was an increase of population only of 15 1-2 per cent.—Nor does the rate of increase of the number of commitments in England and Wales correspond with that of the inhabitants; for a comparison of both, in the years 1821 and 1828, show that crime had increased 26 per cent, while the population had increased but 11 1-2 per cent.—Comparing also the increase of crime in the metropolis, in the seven years beginning with 1811, with the seven years ending in 1828, and comparing both with the increase of population, it will be found that crime had increased 55 per cent, while the population had increased but 19 per cent; leaving an excess of crime over population of 36 per cent, to be accounted for by other means, or causes."

Such were poverty and crime in England two years ago; and, while the causes are in action which have produced these results, such will poverty and crime continue to be there.

PUBLIC SENTIMENT.

Dr. Tuckerman thinks that the great preventive of the increase of poverty, and remedy for its evils, is to be found in "the power of an enlightened and wisely extended public sentiment, on the great subjects, which concern at once the well-being of the individual, and the order, security and happiness of society." He explains himself as follows.

By an enlightened public sentiment, I mean a public sentiment which receives its light, and its direction, at once from the great essential principles of human nature, and of *christian* truth and duty. I mean a public sentiment, which regards man universally, be he high or low, rich or poor, as an intellectual, a moral, and an immortal being; which implies in those who possess it, a just sense of the worth and excellence of their own nature, as children of God; and a corresponding sense of the worth and excellence of the nature of every individual of their race. I mean a public sentiment respecting virtue, as the supreme good of every intelligent and moral nature; and respecting talents, and all means of promoting good and happiness, as responsibilities. I mean a public sentiment, which regards the rights of others as dearly, and as faithfully, as its own; which honors and supports virtue wherever it is to be found; and, while it makes no compromise with that which it believes to be morally evil, will yet feel that the transgressor is *a brother*, who is to be *reclaimed*, and *saved*, and not cast off and destroyed, or left to find his destruction in his sin. I mean, in fine, that sentiment, which, while it comprehends the most impartial, and incorruptible justice, equally comprehends the most enlarged sympathy and benevolence of the religion of Jesus Christ. Let this be the public sentiment of a city, and of a state, and institutions for the advancement of knowledge, and piety, and virtue will be supported, and extend more and more widely their healing and saving influences. And then laws will be what they should be, and they will be obeyed. What, indeed, are laws, but the authorized declarations of public sentiment? They will therefore be conformed to the demands of society; or, in other words, they will be conformed to the prevailing state of character, among the people for whom they are made. Public opinion will be their dictator, and to public opinion will legislators look for their sanction. What, then, can be of greater importance to the well-being of society, than an enlarged and enlightened public sentiment respecting its great vital interests, and the true means of advancing and perpetuating them?

SLAVERY IN BRAZIL.

The following extract from Dr. Walsh's "Notes on the Brazils," is well worthy attention. The facts which it states are interesting as they tend very strongly to prove the influence of slavery in degrading both body and mind, and the capacity of the African race for improvement under favorable circumstances.

Here is the alfandega, or custom-house: there for the first time, I saw the negro population under circumstances so striking to a stranger.

The whole labor of bearing and moving burdens is performed by these people, and the state in which they appear is revolting to humanity. Here was a number of beings entirely naked, with the exception of a covering of dirty rags tied about their waists. Their skins, from constant exposure to the weather, had become hard, crusty, and seamed, resembling the coarse black covering of some beast, or like that of an elephant, a wrinkled hide scattered with scanty hairs. On contemplating their persons, you saw them with a physical organization resembling beings of a grade below the rank of man; long projecting heels, the gastronimic muscle wanting, and no calves to their legs; their mouths and chins protruded, their noses flat, their foreheads retiring, having exactly the head and legs of the baboon tribe. Some of these beings were yoked to drays, on which they dragged heavy burdens. Some were chained by the necks and legs, and moved with loads thus encumbered. Some followed each other in ranks, with heavy weights on their heads, chattering the most inarticulate and dismal cadence as they moved along.—Some were munching young sugar canes, like beasts of burden eating green provender, and some were seen near the water, lying on the bare ground among filth and offal, coiled up like dogs, and seeming to expect or require no more comfort or accommodation, exhibiting a state and conformation so inhuman, that they not only seemed, but actually were, far below the inferior animals around them. Horses and mules were not employed in this way; they were used only for pleasure, and not for labor. They were seen in the same streets, pampered, spirited, and richly caparisoned, enjoying a state far superior to the negroes, and appearing to look down on the fettered and burdened wretches they were passing, as on beings of an inferior rank in the creation to themselves. Some of the negroes actually seemed to envy the caparisons of their fellow brutes, and eyed with jealousy their glittering harness. In imitation of this finery they were fond of thrums of many-colored threads; and I saw one creature, who supported the squalid rag that wrapped his waist by a suspender of gaudy worsted, which he turned every moment to look at, on his naked shoulder. The greater number, however, were as unconscious of any covering for use or ornament, as a pig or an ass.

The first impression of all this on my mind, was to shake the conviction I had always felt, of the wrong and hardship inflicted on our black fellow creatures, and that they were only in that state which God and nature had assigned them; that they were the lowest grade of human existence, and the link that connected it with the brute; and that the gradation was so insensible, and their natures so intermingled, that it was impossible to tell where one had terminated and the other commenced; and that it was not surprising that people who contemplated them every day, so formed, so employed, and so degraded, should forget their claims to that rank in the scale of beings in which modern philanthropists are so anxious to place them. I did not, at the moment, myself recollect, that the white man, made a slave on the coast of Africa, suffers not only a similar mental but physical deterioration from hardships and emaciation, and becomes in time the dull and deformed beast I now saw yoked to a burden.

A few hours only were necessary to correct my first impressions of the negro population, by seeing them under a different aspect. We were attracted by the sound of military music, and found it proceeded from a regiment drawn up in one of the streets. Their colonel had just died, and they attended to form a procession to celebrate his obsequies. They were all of different shades of black, but the majority were negroes. Their equipment was excellent; they wore dark jackets, white pantaloons, and black leather caps and belts, all which, with their arms, were in high order. Their band produced sweet and agreeable music, of the leader's own composition, and the men went through some evolutions, with regularity and dexterity. They were only a militia regiment, yet were as well appointed and disciplined as one of our regiments of the line. Here then was the first step in that gradation, by which the black population of this country ascend in the scale of humanity; the negro advances from the state below that of a beast of burden into a military rank, and he shows himself as capable of discipline and improvement as a human being of any other color.

Our attention was next attracted by negro men and women bearing about a variety of articles for sale; some in baskets, some on boards and cases carried on their heads. They belonged to a class of small shopkeepers, many of whom vend their wares at home, but the greater number send them about in this way, as in itinerant shops. A few of these people were still in a state of bondage, and brought a certain sum every evening to their owners, as the produce of their daily labor. But a large proportion, I was informed, were free, and exercised this little calling on their own account. They were all very neat and clean in their persons, and had a decorum and sense of respectability about them superior to whites of the same class and calling. All their articles were good in their kind, and neatly kept, and they sold them with simplicity and confidence, neither wishing to take advantage of others, nor suspecting that it would be taken of themselves. I bought some confectionary from one of the females, and I was struck with the modesty and propriety of her manner; she was a young mother, and had with her a neatly dressed child, of which she seemed very fond. I gave it a little comfit, and it turned up its dusky countenance to her and then to me, taking my sweatmeat, and at the same time kissing my hand. As yet unacquainted with the coin of the country, I had none that was current about me, and was leaving the articles; but the poor young woman pressed them on me with a ready confidence, repeating in broken Portuguese, *outo tempo*. I am sorry to say, the 'other time' never came, for I could not recognise her person afterwards to discharge her little debt, though I went to the same place for the purpose.

It soon began to grow dark, and I was attracted by a number of persons bearing large lighted wax tapers, like torches, gathering before a house. As I passed by, one was put into my hand by a man who seemed in some authority, and I was requested to fall into a procession that was forming. It was the preparation for a funeral, and on such occasions, I learned that they always request the attendance of a passing stranger, and feel hurt, if they are refused. I joined the party, and proceeded with them to a neighboring church. When we entered, we ranged ourselves on each side of a platform, which stood near the choir, on which was laid an open coffin covered with pink silk and gold borders. The funeral service was chanted by a choir of priests, one of whom was a negro, a large comely man, whose jet black visage formed a strong and striking contrast to his white vestments. He seemed to perform his part with a decorum and sense of solemnity, which I did not observe in his brethren. After scattering flowers on the coffin, and fumigating it with incense, they retired, the procession dispersed, and we returned on board.

I had been but a few hours on shore, for the first time, and I saw an African negro under four aspects of society; and it appeared to me, that in every one, his character depended on the state in which he was placed, and the estimation in which he was held.—As a despised slave, he was far lower than other animals of burden that surrounded him; more miserable in his look, more revolting in his nakedness, more distorted in his person, and apparently more deficient in intellect than the horses and mules that passed him by. Advancing to the grade of a soldier, he was clean and neat in his person, amenable to discipline, expert at his exercises, and shewed the port and bearing of a white man similarly placed. As a citizen, he was remarkable for the respectability of his appearance, and the decorum of his manners in the rank assigned him; and, as a priest, standing in the house of God, appointed to instruct society on their most important interests, and in a grade in which moral and intellectual fitness is required, and a certain degree of superiority is expected, he seemed even more devout in his impressions, and more correct in his manners, than his white associates. I came, therefore, to the irresistible conclusion in my mind, that color was an accident affecting the surface of a man, and having no more to do with his qualities than his clothes;—that God had equally created an African in the image of his person, and equally given him an immortal soul; and that a European had no pretext but his own cupidity, for impiously thrusting his fellow-man from that rank in the creation which the Almighty has assigned him, and degrading him below the lot of the brute beasts that perish.

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